/117 cont./
829 clothing in payment for the service. Let the reader imagine
797 how the poor father, who had nothing, felt when he heard
177 such a petition (1)!

1. Corrado, Historia de las Misiones del Colegio Apostólico de Tarija.

Vices and Their Consequences

883 It seems to be and is an unfortunate truth that in this
842 tribe, once so numerous, there is no lack of coquettish girls, who, if they restrained themselves from flirting any more, would not be so bad. The unfortunate thing is that these poor girls, in order to enjoy mundane pleasures and drink to the depths the dregs of corruption, or also in order not to have the nuisance of nursing children and training [756] them, have recourse to a very simple thing. They consult [278] the old women who bear the name of sorcerers, and these [885] show them the remedy, which consists of a drink that they extract from certain plants or herbs which almost all the Chiriguano women and Indian sorcerers know wonderfully well.

883 /118/ These unfortunate girls, usually orphans, once the
786 period of puberty is over, drink this venomous beverage,
[881] suffer a great deal, if indeed they do not die, and are
[842] sterilized, and they then give themselves up to orgies at the time of general drinking, which is the most terrible thing that you can imagine, because at them morality is offended by words and very licentious stories, by raucous laughter and giggling by men and women, by their glances,
797 and finally by their acts, although these take place at a suitable distance from the said gathering.

/144 cont./

Genii

776 171 Where ignorance dominates, superstition is the result, I imagine, since all the tribes adjacent to the Chiriguano must believe in the existence of genii or owners of certain places who, not to offend anybody, are even accepted by some members of the white race, especially when dealing with buried treasures. This is not the least strange, since before the arrival of Christ all humanity, except for the Hebrews, believed in this, and even today in those places where the light of the Gospel has not penetrated a belief in genii prevails, even among enlightened people, because only the Gospel dissipates /illustration appears here/ /145/ the mists from the soul and destroys error, consequences of the fall of the first man.

778 776 In Chiriguano the tutelar genii of a place are called Iya, owner in the literal sense. If the Chiriguano pass by places where there is some genie, they find it difficult to approach, and if one asks them where there might be some limestone or gypsum, they will not tell for fear of the Iya, who would take revenge by killing the Chiriguano who caused the place watched over by the genie to be discovered. If something useful must be taken from such a place, they do it with the permission of the Iya (1).

[298] [317] [231]

1. The presence of the Iya in places where petroleum is found is undeniable for the Chiriguano. They will take what is absolutely necessary of this liquid to cure the sores of their horses, cows, etc.

135 When the San Buenaventura Mission was founded, the missionary made every effort to try to find gypsum and limestone, but no Indian was willing to tell where it was abundant. Nevertheless, by chance, while the foundations of the church were being built, it was discovered that many of the stones being used were of hydraulic lime, an abundant vein of which was found about 300 meters from the church itself on top of a hill. Gypsum up to today has not been found in the areas thereabouts for the same reason, but there are signs of its presence. In

/151 cont./

755 Men sorcerers use in their cures, in addition to the cigar, the
756 tupicho. But what the tupicho consists of is difficult to determine. There are sorcerers who use for it a little round stone with some designs on it; according to what I saw in the San Pascual Mission, others use a long bone likewise bearing designs, and, as I saw in Caipipendi and other places, others make do with words alone. The value of the tupicho is not known, but the Indians have much fear of it. I could tell stories about this.

Sorceress Curers

756 There is no doubt about the existence of female curers and sorcereresses, who, like the men, are feared in the tribe, because it is easier for them to administer some slow or violent poison in drinks. They are designated by the name Cuña ipaye, sorceress (2).

> 2. I know several women who are curers and sorceresses at the same time; at least they are considered as such by the Indians of the tribe.

Generally these women are the daughters of sorcerers, but this does not prevent others from being one also. They cure sick men or women with wild herbs, tree bark, and roots which they dig out of the ground. They are in this case true curers, as are certain women among the whites.

756 There are others, and plenty of them; it can be said that
844 every old mother is one for her young daughters. They serve
759 as midwives; they help their daughters and other women in their deliveries. Some of them are so skilled that they are accepted by the women whom the Indians call ladies. During the time when I was living among the Chiriguano, I saw only three die in childbirth.

756 The only thing which is deplorable among these curers is the
● 278 use of Mbayachi, a poison that they administer with much dissimula-
682 tion, mixing it with chicha and giving it to persons whom they hate, immediately washing or hiding the gourd, glass, or cup in which they administered it to the patient.

/151 cont./

756 278 682 Mbayachi works quite slowly because in general /152/ the sorceress who administers it is careful to infuse in the drink a small quantity so as to avoid its being discovered by the relatives, but if the hated person has none, or the ones he has are very distant in degree or are of little worth, she gives him a strong dose which dispatches him to eternity in a few hours.

The patient who has had the misfortune to drink the poison begins to feel the effect at once: stomach pains, retching, and other known effects. The poison is consumed little by little, and he remains in this state for two or three years, leading a most painful existence, which is shared by the members of the family in their sadness, as they experience all of the burden of the long illness.

Mbayachi is nothing but a poison, and inasmuch as it can be administered among civilized peoples, there is no reason whatsoever to deny that savages can administer it, since they do not fear human or divine laws, take vengeance as a holy thing, and are only with great difficulty discovered (1).

[627] [628] 1. The Indian is not content until he has taken revenge on his enemy; when he achieves it, he says: ayepi ma hese, I have avenged myself on him.

Way to Obtain the Poison

756 278 The way to provide oneself with poison is as follows, according to what Guarerai says: The sorceress goes out into the country without telling anyone her purpose. She takes with her a receptacle which generally consists of a little clay jar perforated in the upper part. She goes into the dense woods or forest, where nobody can discover her, covers up her ears and nostrils with cotton and her hands with rags, and undresses completely, so that nothing may disturb her in her work.

/152 cont./

756 278 825 Then she waits for some viper to come into sight, and, if it is long in coming, she makes it appear by imitating its hiss. When she sees it, she does not run away or become frightened, but instead, with all the calm in the world, she kills it with a stick, or better with a piece of hollow cane, hangs it from a low bush, and then, from the head down, pours over it chicha oil, which mixes with the venom secreted by the viper. She applies the little jar to the tip of the tail and collects the first venom (2). /Illustration appears here./

2. She cuts off the tip of the tail so that the poison is not left inside the body of the snake. The oil serves to agglomerate the poison and to facilitate the draining.

/153/ If it turns out to be very little, she calls another viper, imitating its hiss, and sometimes as many as five of them come, and she does with them what she did with the first one, until she has obtained enough. She works at this for four or five days; she goes very early and returns late, and when the operation is over, she buries the dead snakes, erases her tracks, gets dressed again, hiding the little jar in her breast, and returns to town as fresh as can be, carrying on her shoulders, and hung from her head a sling full of stems or tree roots, or, if they are in season, algarrobas or some other fruit; the latter are preferred.

756 278 Venom thus prepared is very pernicious, and in order to administer it in a small dose, it suffices to dampen in it the end of a straw and wash it in the gourd of chicha which the enemy is invited to take. Sorceresses prepare the best chicha, which is called Copiriru, recooked chicha, and, since the Chiriguano is a glutton, he easily falls into the trap, under the pretext of a reconciliation. The method used by the sorceresses to obtain the venom has been discovered because on occasion they have broken the ties of friendship with some intimate friend or kinship with some sister, who knew the secret (1).

1. Sorceresses who possess venom are known; one who wishes to take revenge on an enemy

[TEXT CONTINUES ON P. 210]

[i.e., the sorceress.--Analyst]

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and does not know how to do it goes to the sorceresses, pays them, and obtains it.

This seems to be a fable which in itself does not merit any importance, as indeed it is not given any by Father Giannecchini, who does not deny it in his writings, as Señor del Campano states. Poison exists among the Chiriguano. They do not extract it from chamico, which is a species of datura, nor do they extract it from other plants or herbs. The sorcerers reveal nothing; the young people do not know about it, and the few old people who are alive only tell what has been said above. Be that as it may, this is a belief of the tribe, and as such I have told it.

Lunar Eclipse

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One night while waiting for a lunar eclipse, I found myself in conversation with the cacique Anduari of the mission of San Buenaventura de Ivu, and I was reminded of something which I remembered regarding this phenomenon which was about to occur on the moon. Chiriguano towns are true hells during an eclipse, because of the shouts, cries, whistles, and every warlike instrument which they use to make noise. When I came to the missions, /154/ the war of Curuyuqui had just happened, and when I heard so much and such an extraordinary hubbub on the night of an eclipse, I believed that it was a new uprising, as was also believed by the inhabitants of Cuevo, who came out armed to find out the cause of so much noise (1).

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1. The Italian professor Mantegazza states that the Chiriguano, in order to whistle loudly, take out the tembeta or button which they have in their lower lip. This is incorrect and denied by all; what the renowned anthropologist refers to must be a special case, since they cannot even drink without the button.

5:Nordenskiöld E-5)((1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

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I have not seen wooden boxes anywhere else, and scarcely think they are genuinely Indian. I shall return to the subject of baskets.

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Except among the Chiriguano and the Chané, I have only seen the scales of the armadillo used as boxes among the Mataco, and there only as a curiosity. They are, however, known from the Guyaqui[1]), from the Indians of Roraima[2]) and from Indians in N. W. Brazil[3]). The sewn baskets of armadillo scales which are sold in the curiosity-shops of Buenos Aires probably hail from Paraguay, and it is not impossible that here, too, we have to do with an original Indian idea.

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The fat of various animals which is used for healing is usually kept by the Chiriguano and Chané in shells, especially those of the *Borus oblongus*.

I shall return to the subject of calabashes.

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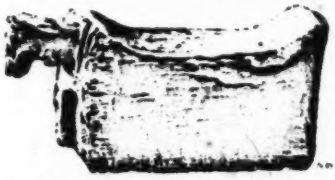

Fig. 3. Seat of wood from the Chiriguano. G. M. 15. 1. 178. 1/6

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Fig. 4. Woolen hook. Chiriguano. R. M. E. 600. 1/6

[1]) Kunike fig. 15.
[2]) G. M.
[3]) Koch-Grünberg (2).